THE

BAPTIST REPORTER.

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THE LANCASHIRE BAPTISMAL DISCUSSIONS.

We expect our readers have not forgotten these discussions, which we reported last year, soon after they took place. We have received from a friend a copy of a supposed Dialogue* respecting them. We confess that we do not quite approve of such a mode of supporting a disputed point, inasmuch as the writer has the advantage of making his own advocate appear strong and his opponent weak in the arguments adduced. How far this has been done in the case before us our readers must judge.

Ernest.—Good morning, Frank. I am glad to see you; as it is now some time since we had the pleasure of a friendly chat together.

Frank.—Good morning, Ernest. I am glad to see you; have you got anything fresh this morning?

E.—Well, I don't know that I have anything particular. This discussion at present seems to be the whole absorbing topic of conversation; and no doubt you are aware of this, as I think I saw you present while the debate was going on.

F.—Yes, I had the pleasure of being present all the three nights, and got to hear all that was said on the subject; and indeed, when one takes into account the numbers that attended, and the interest that was excited, it is not at all to be wondered at that it should be as you say, everywhere the chief topic of conversation: and for myself, I am strongly of opinion that much good will result from it.

E.—No doubt there has been much light thrown on the subject, but I think the good you speak of will be more than counterbalanced by the evil; for it seems to have produced much unkind feeling.

F.—That may be regarded as a natural consequence; for narrow minded people, who only act from party motive, are sure of being disturbed when their favourite tenets are shown to be both unsound and unscriptural. For my own part I dont so much mind disturbing persons of this description. If truth can only be wrenched from the grasp of error; if the lumber that men pile upon it can be pulled down, and truth be made to appear in her fair proportions, then, though a few may unwisely indulge unkind feel-

* "On the Baptismal Discussion at Oswaldtwistle. A Dialogue between Mr. Earnest Mac. Search, and Mr. Frank Prover. By Thomas Bury, of Whitna.

ings, yet in the end good is sure to be accomplished. But if it should even be as you say, that the good resulting from this discussion will be more than counterbalanced by the evil, then you have only your own party to blame for it, for they, and not the Baptists, were the sole originators of it.

E.—Such an assertion is more easily made than proved. I should very much like to know what authority you have for making such a statement as that. I think the Baptists were the real aggressors, and not the Episcopalians.

F.—If you think so, you are greatly mistaken.

E.—Well, please tell me, then, how it did originate; and who were the authors of it.

F.—As you seem so urgent about it, I will endeavour to lay down the real facts of the case; though in doing so I have not the least doubt that I shall greatly wound your feelings. Yet seeing you have pressed the matter, I shall speak out plainly all I know about it. You say the Baptists were the real aggressors. Now if you will candidly listen to my version of the matter, I feel confident you will be convinced that such was not the case. Before your clergyman came into the neighbourhood, the Baptists were going on in a quiet peaceful way; (as far as their Baptist principles were concerned,) no one molested them. But no sooner had your minister entered on his labours, than things began to assume another aspect altogether. When he began his house visitation, he acted as if he intended to carry the parish with him, and make all men think just as he thought. But unhappily for him, the Schoolmaster had been too long abroad, and men had learned to think for themselves. Yet, in making these visits, if he happened to cross the threshold of a Baptist's door, and found that their children had not been christened, or that they went to the Baptist School, then he began at once to use his influence to get them to his own school. Some he even told, that if he had known their children had died unbaptized, he would have refused them christian burial. And in this very unpleasant way matters for a time went on; till at length a Baptist was induced to drop him a friendly note, in which was some unanswerable arguments and two small tracts. Well, this was the head and front of the Baptist's offending. It was looked on as a great affront: this being the case, the gauntlet was thrown down. It was determined that the Baptists should be silenced. Well, to effect this, a great gun was fetched from Birkenhead, with which it was intended to give the Baptists such a tremendous charge of grape-shot, as would soon make them glad to cry out for quarter. This great gun at length came, and fired; but instead of being, as it was expected by many, loaded with solid balls, it was found, after it had gone off, that it was nothing but powder and smoke. But amid all this noise and display, the Baptists were not frightened from preparing for the contest; for they had got two practised sharp-shooters in their ranks; and even before the second could get to fire, this great gun was seen moving off the field of conflict.

E.—Well, well, Frank, there is no need of your being so very sarcastic about it. But if what you say is really correct, the Baptists are so far free from blame. If the clergyman, in going his rounds, had endeavoured to search out the wild and thoughtless who went to no place of worship; if he had used his influence to get such as these to his Church; then, I think his conduct would have been highly commendable; but if, as you say, he attempted to build up his own place

by pulling down others, then I must confess that he was stepping out of his place, and doing what he had no business to do; and such conduct is far from being commendable.

F.—You are quite right, Ernest; I am glad to find a Churchman so candid. Such conduct is indeed far from being justifiable, no matter whether we find it in a Churchman or a Baptist. Such a way of acting reminds me very forcibly of the pungent remarks which Christ made to the Pharisees, when he charged them with compassing sea and land to make one proselyte. In labouring to promote the glory of God, and the welfare of immortal souls, there is work enough both for the Baptist and the Episcopalian, without the Episcopalian seeking to predominate and entrench on the ground already held by the Baptist. But as we have got to talking about this affair, I should like to know what you thought about the discussion, and what your views are on the subject of baptism.

E.—Well, to tell you the truth, I dont feel at present much inclined to express any opinion about it. But then, as you have put the question to me, permit me to put the same to you. What did you think about it?

F.—You must first answer my question, and then I shall not have the least objection against telling you plainly what I thought about the discussion, and what are my views on the subject of baptism.

E.—I should have no objection to this; but then, if I am not deceived, your intention is only to draw me into a debate; and I know that at times you are rather captious; or apt to make rather severe remarks.

F.—Well, I must confess that when I feel strongly, then, as a natural consequence, I speak strongly. And they are not always the worst people who fearlessly speak out their mind, and tell you plainly what they think. And if your principles, whatever they may be, are worth holding, they are surely worth talking about. My object, in introducing this topic, was not that I might be captious, or display a fund of wit, but that we might mutually enlighten and benefit each other. For if persons who are in the habit of attending either Discussions, Lectures, or Sermons, would meet together after, and, in a friendly manner, talk over what had been advanced, by such a course many real advantages would be reaped. For instance, it would tend to fix more firmly in their memories what they had previously heard; and perhaps what one had failed to see through, another might; and thus they would mutually enlighten and benefit each other.

E.—I quite agree with what you have just said. There is no doubt that much good would result from following such a practice. And if your motive in pressing this matter is to get more light and clearer views on the subject, then I am quite willing to talk it over with you, and communicate all I know about it.

F.—Well now, after having heard both sides of the question, dont you really think that the Baptists have the best of the argument, and the best ground to stand upon?

E.—I do not, Frank. I am more than ever convinced that infant baptism is scriptural and right. And that, to exclude infants from baptism is not only anti-scriptural and dangerous, but it is at the same time to shut them out from many exceedingly great and precious privileges. And the Doctor's arguments in proof of this were altogether unanswerable.

F.—Well, I am not at all surprised to find that on this subject we are exactly at the antipodes of each other. You say you are more than ever convinced that infant baptism is scriptural and right. Well, my firm belief is, that believers' baptism

is the only baptism sanctioned by the word of God; and that in support of your system the bible does not afford even the shadow of one solitary evidence. You say the Doctor's arguments were unanswerable. This may be the case; but I, for one, am far from thinking so. And if you can bring me from Scripture one single satisfactory argument in support of your views, then I will promise you that I will lay down the weapons of my warfare, and embrace at once the doctrine which I am now opposing. I am not at all particular from what part of the Bible you may bring it. If you can find it anywhere from the beginning of Genesis to the end of Revelation, it will be all right, for, like the Doctor, I am for a Protestant Bible, whole and unmutilated.

E.—You are very confident, Frank, in the statements you make; but if you will only keep to your word, I am not without hopes that I shall even yet be able to make a convert of you, and lead you from the misty darkness of error to the bright sunlight of truth. You say, "that if I will only bring one single satisfactory argument in favour of my views," that you will at once lay down your hostile weapons, and embrace the doctrine you are now opposing. Well, now, as you have given me plenty of latitude, for I am glad to find that you are not one of those who cut the Old Testament from the New, suppose we begin the argument which the Doctor brought out from the covenant of circumcision. And if this had been the only one brought forward, it is of itself sufficient to satisfy every enquiring mind that is in the eager pursuit of truth, and that has not the one sided film of prejudice, drawn over his eyes.

F.—Such an argument may satisfy you; but it is far from satisfying me. I must have firmer ground than that upon which to build the superstructure of my faith. And if this is the most satisfying argument you can bring, I must tell you at the outset that your hopes will be blighted, and your expectations of making a convert of me will be very far from realized. But as you have brought this forward, please state the way in which you look at it; and let us see how in the world you can squeeze baptism out of it: for to tell you the truth, I thought the Doctor was all in a mist about it.

E.—Why, my good friend, I am really surprised to hear you talk in this way, for to my mind it seems as clear as the noonday sun, and so plain, that he who runs may read it. In the covenant made with Abraham, we find the promise of spiritual blessings. The Almighty promises to Abraham, that he will not only be a God to him, but to his seed after him. Now in this covenant infants were included, for they were circumcised at the early age of eight days old. And then the Apostle Paul, in the 4th chapter of Romans, speaking of Abraham's circumcision, expressly styles it a seal of the righteousness of the faith, which he had, not being circumcised. So that the Abrahamic covenant contained within it spiritual blessings, and included infants. Now, in the 2nd chapter of Colossians, the Apostle plainly teaches us that baptism has come in the room of circumcision; so making the covenant of Abraham identical with the new covenant we read of in Jeremiah. His words are, "In whom ye also are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism; wherein also ye are risen through the faith of the operation of God who hath raised him from the dead."

F.—Well, this may present itself in the aspect of sunlight to you; but to tell you the truth, I am as

much dissatisfied as ever. You may fancy it strong enough to pin your faith to it; but I think a very little dissecting will alter its appearance and expose its weakness to view. You state that the covenant made with Abraham contained within it spiritual blessings; that it included infants; and that baptism has come in the room of circumcision; and then you rush at once to the conclusion, therefore, infants ought to be baptized. You seem to forget that conclusions drawn from false premises are false likewise. And this is just the case with your argument drawn from the covenant of circumcision. You commence by saying that the covenant contains within it spiritual blessings. Now I deny this entirely. There is not one solitary sentence to be found in this Abrahamic covenant from which with all your ingenuity you can squeeze spiritual blessings. The mistake which you are apt to fall into, is to confound this covenant, recorded in the 17th chapter of Genesis, with the promise which God made to Abraham in the 12th. In the 12th chapter God promises Abraham, that in his seed all the nations of the earth shall be blessed. But then the promise was altogether distinct from the covenant mentioned in the 17th, being uttered twenty-four years before that covenant was made. You can only find, in this covenant in the 17th chapter, one sentence that appears at first sight to favour your view; but a very little reflection will serve to show that even this militates against, rather than makes for it. Now there is one of two ways in which you must take it: either God was the God of Abraham's seed in a spiritual sense; or only in a temporal and providential sense. And if you say that God was the God of all Abraham's seed in a spiritual sense, then he gave unto them all spiritual blessings; communicated unto them his heavenly grace; and, mark, wherever He gives this, He always follows it with glory. So then the conclusion is, they will all be saved. But will you dare assert that all the seed of Abraham received grace and were saved; will you dare assert that those whose carcases fell in the wilderness; that Korah, Dathan, and Abiram; that wicked Saul and rebellious Ahab; that the plotting Pharisees and murderous chief priests who thirsted for the blood of Jesus, through their connection with the covenant of circumcision, received grace and were saved? If you do, you have learned to ascertain the possession of spiritual blessings by some other rule than that which Christ gave, when he said, "by their fruits ye shall know them." Now, when God makes a promise, he never breaks it; but his promises are like himself, they are unchangeable. But if you say that God included spiritual blessings in this promise to all Abraham's seed, then you make him a promise breaker; for plain historic fact plainly shows that such was not the case. This promise then, must be regarded in some other light than as including spiritual blessings, and as only having reference to the external privileges which the seed of Abraham as a distinct nation enjoyed. You next assert, that the covenant of circumcision included infants. Well, I shall not at all attempt to enter into this, because it makes neither for nor against you, seeing, as we have shown, that this covenant is altogether distinct from the new covenant we read of in Jeremiah, which does include spiritual blessings, while the other does not. You next quote Colossians, 2nd chapter, 11th and 12th verses, to prove that baptism came in the room of circumcision. But I think, if you would only have examined these verses a little more closely, you would surely have never quoted

them; for instead of making for you, they are altogether against you; and prove the very opposite of what you are labouring to advance. Why, my good friend, if there had been no other proof in the Bible in favour of believer's baptism, these verses are alone sufficient to establish it. The Apostle, you may perceive, is here addressing Colossian believers; and he speaks of these believers as having been circumcised. But mark! he styles this circumcision without hands. Well, what does he mean? Why he means that they were circumcised in heart; that it was inward, and not outward. It was that kind of circumcision of which he speaks when writing to the Romans. "He is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh," but circumcision is that of the heart in the spirit, and not in the letter. This was the circumcision they had received: they were circumcised in heart, regenerated by God's Holy Spirit: and of this the Abrahamic circumcision was a very striking type. Now the plain honest meaning of these words is just this. These Colossians had received a new heart. They were born again. Old things had passed away, and behold, all things had become new; and as an evidence of the reality of their repentance towards God, and of their faith in Christ Jesus, they had obeyed their Divine Master's command; not by being poured or sprinkled, but by being buried Christ-like beneath the baptismal wave, and rising again to walk in newness of life. These passages then, instead of proving that baptism came in the place of circumcision, prove the very opposite, and show that those only are the fit subjects of baptism who have repentance towards God, and faith in Our Lord Jesus Christ.

[We shall give the remainder of this Dialogue in our next.]

Spiritual Cabinet.

Wise and Faithful Preaching.—It is a common but a great mistake to suppose that the mechanical process of bare sermon-making is the chief end of a minister's work and existence. Preaching, and wise preaching, too, is undoubtedly the prime object of the christian ministry. It is perfectly true, as an old divine has quaintly said, that "God saves men by the foolishness of preaching, but not by *foolish* preaching." But to bend our attention entirely, or nearly so, to the mere act of sermonizing, so as to acquire what for a better term we may call a *knack* of neatly putting divisions and sub-divisions together, is a poor preparation for wisely *teaching* our people. Let us rather cultivate, as a primary qualification for the pulpit, a wise, and thoughtful, and well-disciplined mind, trained and educated in all its faculties. Then the power of preaching will dwell in us as the natural flower and perfection of our well-cultured faculties. The *mere sermonizer* is like a reservoir artificially supplied and liable to become muddy and dry—the wise and cultivated thinker is as a clear mountain stream, whose waters, day and night, summer and winter, well forth, clear, sparkling, and refreshing to thirsty and languid souls. . . . . When we contemplate thoughtfully the difficulty, responsibility, and solemnity of our work, we might say, who would venture to undertake such an office—one which

is amongst baptists generally, so poorly remunerative in a pecuniary sense? Would it not be wise to shun its awful risks, and seek some more secluded path through the vale of life? It is evident that the work of preaching the gospel must be done by some of Christ's servants, nay, there are some who, by piety, and gifts, and providential indications, are so marked out for his service that for them to decline the work would be sin. In a modified sense, the words of Paul are strictly applicable to them—"For necessity is laid upon me; yea, wo is unto me if I preach not the gospel." True, if our hope were only in this life, then "we are of all men the most miserable." But *wisdom* contemplates the interest of our whole being. It teaches us that we do not live here for a perpetuity, that the things amongst which we now dwell are vanishing shadows, and that after a few fleeting years we shall be surrounded with the permanent realities of eternity. . . . Many of Christ's best servants are in the obscurest stations, and at last from humble villages, with their green fields and orchard blossoms, from dingy streets of thickly populated cities, from scenes of retirement, into which age and poverty, and neglect had forced them to retire, shall at last emerge, "to shine forth as the sun in their Father's kingdom." But a faithful servant of Christ is not without his consolations in *this* world. The assurance that he is fulfilling the Divine will—that in his work he has the Divine assistance and approbation—that the sweetest and best aids of the Holy Spirit are his—that his efforts bless, enrich, and (under God) convert immortal minds—that he lives in the affections, and shares in the work of some of the wisest and best on earth—that he is following the shining track of the illustrious dead who have toiled and suffered in the same service, and who are now gone to "inherit the promises"—that his own memory, when his work is done, will be fragrant on earth, and diffuse holiest influences over other minds, who, if they inscribe it on no marble over his lowly grave, will yet say of him, "He being dead yet speaketh"—and that like the sun that has set, a train of glory will linger behind him, so that men shall feel that the Lord has written over his bed of dust, as with heaven's own light, this best epitaph, "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours: and their works do follow them." W. S. M. Aitchison.

The Gifts and Position of Ministers.—Mr. Raleigh, in his sermon for the late J. A. James—"The Chariots of Israel and the Horsemen Thereof"—offers some appropriate and beautiful thoughts:—"None among us will be *exactly like* the venerated dead, nor is it necessary that we should be. That wonder-working Being who makes not any two blades of grass in the field, nor any two leaves in the forest, exactly alike, never mechanically repeats a human life. Every plant of 'His right hand of planting' has liberty to grow. From the influence of His resources He works new wonders in every age. In the womb of the future there lie types of character and forms of strength probably altogether different from any which have yet had the embodiment of life. Let not any, then, among the sons of the prophets mimic the thunder of Elijah, nor attempt to speak to the priests of Baal with his taunting voice of scorn, nor gird up their loins for a race with Ahab's chariot from Carmel to Jezreel. Let each speak in his own voice, use his own gifts, and, in the strength of grace, achieve and realize the Divine pos-

sibilities of his own life, and then we shall have ample and blessed compensation for what we have lost—compensation in which none will rejoice on earth half so much as *they* who have just been parted from us, and carried up into heaven. They had from their seats to watch the effects of their removal. Angel-like, now they 'desire to look into these things;' and even their perfect joy will receive new thrills of rapture as they see multitudes pressing forward to seize the falling standards, and to occupy and enlarge the fields of glorious toil and strife where they fought and fell. On the life of each one of His faithful servants the Saviour writes, 'It is finished.' The inscription is clearest on the noblest and best. There was no rehearsal, and there can be no repetition. Failure and disappointment must attend every attempt to recast the broken mould, or to relieve those grand forms of usefulness through which the spirits of our fathers lightened and spoke. We say it with reverence, but we are not called to a mere *imitation* of even the life of Christ. With deep significance the Apostle says, 'Let the same *mind* be in you which was also in Christ Jesus.' The great Builder has His plastic hand now on the mould of your individual life. If you feel the touch, and yield to the creative freshening influence, He will make the mould both fair and firm, and will endow it with organs and forms exactly suited to your individual need. He will give you a tongue to the time, an eye to the new scenes that are arising, and a firm hand that will not drop the sword in conflict, nor loose itself from the plough in toil. Are you willing? Are you ready? Breathe you forth this day, through the cloud of sorrow and bereavement that has gathered over us, the prayer of Elisha for a 'double portion of the *spirit*' of our ascended friend to rest on pastors and people who mourn his loss? If so, then 'the God of all comfort' is making us rich amends, and proving to us that we are 'not straitened in Him.'"

Poetry.

PINDARIC VERSES.

On reading the Elegy to the Memory of the late JOSEPH STURGE, Esq.,* *and other Poems, by J. G. Whittier, United States.*

O ye who think that Penny
Her farewell flight has taken;
To range the regions of the sky,
Or seek a happier home on high,
She has this earth forsaken;
Listen to Whittier's noble strain,
Sounding far o'er the western main,
And ye have demonstration plain
That ye are quite mistaken.

Hark! how the minstrel sounds the dirge
Of Friendship o'er his honour'd Sturge;
Mark the poetic fire,
Sparkling and gleaming, verse by verse,
While he attends the Patriot's hearse,
And strikes the mournful lyre.
Oh! how the music of his song,
Above the wild commotion
Of the vast heaving ocean,
In majesty and sweetness floats along,
Calm, rich, majestic, elegant, and strong!

Ye, sons of Britain, rashly thought
That Penny on earth was not,
In this our evil day;
Or that old Time such change had wrought,
E'en Penny herself forgot
Our Anglo-Saxon words to say:
But evidence has now been brought,
Beyond what ye had hoped or sought,
That a great Western Soul has caught
Her heart-inspiring ray;
And, kindled by her living light,
Burns with a flame intensely bright.

* See *Baptist Reporter*, October, 1859.

Know, Brethren, that far, far away,
Where rolls no glowing wheels the day
When evening veils our skies;
In that fair land where Freedom reigns,
Served by her slaves in slanking chains;
Where stars and stripes commingling tell
How man would jumble heaven and hell;
Where Falsehood gags the Wise:
There dwells, at least, One faithful Bard,
Whose valiant soul hath battled hard
To quell the host of lies.

Hail! Genuine Child of Freedom, hail!
May'st Thou in Virtue's cause prevail;
O Warwick, ere thy sun goes down,
May gracious Heaven thy wishes crown,
And give, with joyful eye to see
The injured African set free,
To see the broken chain, at last,
Into the depth of darkness cast,
And hear, proclaim'd from sea to sea,
The grand expected Jubilee;
"All skins are equal:—Man is Free!"

I've walk'd thy pleasant Garden through,
Remark'd the form, admired the hue,
Inhaled the fragrance, sipp'd the dew,
Of many a gorgeous flower:
From "Mogg Megone"* to "Daniel Neale;"
Oft did my heart the witchery feel
Of thy enchanted bower.
Sometimes, I thought, a scatter'd weed†
"Peer'd upward with unsightly head:"
These will I "crush," if e'er I can,
"With heavy foot of Puritan."
But 'mongst such beauties, why not spare
The scatter'd weed, the thistle rare,
Or deadlier plant? Ah! rather there
Of every poisonous herb beware:
Gather the wheat, but burn the tare.

I will not ask Thee, if thy pity ends
Where it begins,—with persecuted "Friends;"
Or if Thou feel'st for those of other creed,
Slain by the score, ere thine began to bleed;
I ask not this. Let each report his own
As best he may: for those the best are known.
But I do ask: If thou believ'st from heaven
The truth as in "The Crucifixion" given,
Why be so chary of the heavenly theme?
Why not, like Paul, the cross thy glory deem?
Why not more freely use the sacred light,
Which makes Time, Life, and Death, and all things bright?
If God's own Son for sinners bore the smart,
What other theme, like *this* should fill our heart?
Could'st Thou not say of honour'd Martyr, at least,
Though without "minster chant" or "mitred priest,"
Yet the Great High Priest, by *His* one oblation,
Cancell'd the charge of guilt;
And David's Rock was the secure foundation,
On which his hope was built?

Go, Warwick, to thy bower repair,
Go, plant the lilies of Sharon there!

Has Thou thy home on Egypt's side
Of Jordan's hallowed wave?
We, with our Captain, pass the tide,
And choose in Canaan to abide,
Beyond the mystic grave:
Ah! why does Gilead lingering stay,
If Barak's trumpet calls away
The willing and the brave?
Excuse me, Brother, mark thy name I love:
And if we meet not here,
Amid earth's strife,
God grant our names may both appear
In the LAMB'S Book of Life.
My motive then Thou will approve,
And join the happy saints in light
To praise the Fount that wash'd thee white;
Nor needs thy song
Again old Marsh's bitter theme prolong.
Where all shall be
For ever free,
Basking in Heaven's own liberty!

J. HASSELTINE.

Oswaldtwistle, near Accrington, Lancashire, Jan. 23, 1849.

* Names of Poems.

† Referring to objectionable expressions. For example; he speaks of Watts's inharmonious Psalms; of Irving at the battle of Preston-pans;—of the Puritan, with heavy foot crushing the flowers of genius or art, and excites the question whether in this respect the foot of P. or Q. is the heavier, &c.

Reviews.

Ireland's Welcome to the Christian Minister. London: Stevenson.

This is the substance of a discourse by Mr. Francis Wills, pastor of the baptist church, Kingsgate, Holborn, which was delivered to his own congregation on his return, after a month's visit to Coleraine. The appropriate text is, "The hand of the Lord was with them; and a great number believed and turned to the Lord." Mr. W. gives several very remarkable instances of conversion, some of which we have marked for quotation. But one brief sentence at the close of the discourse has greatly puzzled us—"I don't believe there is a single Arminian in all the persons who have been stricken." Mr. W. adds, "They are to a man Calvinists, or rather, they embrace and hold fast to the grand doctrines of the gospel," &c. We wish our excellent brother, whom we highly esteem, would just tell us what an

Arminian is. Mr. Spurgeon is often bumping him sadly, and yet we must not ask *him*. But it is time we knew, and we hope brother Wills will tell us; for except there be something very wrong in what is called Arminianism, we feel great objection to the intrusion of either "theological" or "sectarian" odiums upon this great and blessed movement, which all evangelical christians rejoice to recognize as a gracious work of God.

A Letter to the Lord Bishop of Norwich, from the Rev. Charles Nourse Wodehouse, M.A., Canon of Norwich. London: Jarrold and Sons. Price 6d.

This is a *precious* document! Dated, Jan. 21, 1860, the Rev. Canon tells us, in five pages of large type, printed on very good paper, for *Sixpence*, what troubles he has had in his conscience for many years respecting the "following parts of our Liturgy—namely, the damnatory clauses of the Athanasian Creed, the Form of Absolution in the Visitation of the Sick, the Words used at the Imposition of Hands in the Ordination of Priests, and the corresponding Form in the Consecration of Bishops." Mr. W. says, "Ordained in December, 1814, in less than three years I became an Incumbent and a Prebendary of Norwich." He then relates how he applied to several Bishops, who all agreed with him in his objections, but told him he might remain in the church. An ordination, however, being announced, at which as Canon he must attend and officiate, another qualm arose in his conscience, and he wrote this letter to his Diocesan, announcing his resignation of all his ecclesiastical offices. The worthy Canon is evidently a very conscientious man, but he is not another Baptist Noel.

The Revivals Reviewed: their Progress and Results. Part IV. of Revivals in Ireland. By J. W. Massie, D.D., L.L.D. London: Snow. Sixpence.

Dr. Massie is entitled to our best thanks for the valuable pamphlets he has compiled and published on the great revival of religion in Ireland. We have here a considerable number of new facts, confirmatory of the conviction now generally felt that this is indeed the finger of God. Only a divine power could possibly have produced such results as those we furnish in some following columns from this pamphlet.

Correspondence.

TEMPERANCE MOVEMENT AMONG THE BAPTISTS.

A Circular Letter, or address, or memorial, or whatever other name may be given to it, signed by 212 baptist ministers, and thirty-six students of baptist colleges, has been forwarded to us for publication. This movement appears to have been put into motion by the "National Temperance League;" and we expect that amongst other religious bodies similar attempts have been made to influence ministers of religion in favour of temperance. We presume that no objection can be reasonably taken to such a mode of operation. The address itself is temperate in its tone, and among the names attached are those of several of our most active, useful, and influential ministers. For these and other good reasons we readily give it a place in our columns, hoping it will be read and pondered with the careful consideration to which such a document is entitled:—

To the Ministers of the Baptist Denomination in the United Kingdom.

Dear and Honoured Brethren,—Within the last thirty years the Temperance movement has assumed a high position among the social reforms of the age. It originated, as you may know, with christian men; and thousands of christian ministers throughout the world have allied themselves with it. A great majority of the members and ministers of our own denomination in the United States and British provinces of North America have espoused it; and as we rejoice to rank ourselves with its adherents, we now fraternally invite your impartial consideration of its principles and claims. This we do as pledged or practical abstainers, and without feeling

committed to an unqualified approval of all the means employed for its advancement.

Should you inquire what, in our judgment, ought to determine our line of conduct, as christians and christian ministers, in reference to the temperance cause, we unhesitatingly point to the spirit and motives of the christian religion. Scriptural examples of abstinence (Divinely approved), and scriptural delineations of the deceitfulness of intoxicating liquors, might be cited; but to do this is not here required. If we have learnt "the truth as it is in Jesus," we shall not be slow to adopt the means shown to be most practicable and efficient for the suppression of great evils. And such an evil is intemperance, our greatest national approbrium and curse. Intemperance is the master obstacle among us to the education and evangelisation of the masses—the chief nurse and prolific parent of our national vice, destitution, and crime. Because of intemperance "the land mourneth" through all its cities, towns, and rural places; and over the ravages of this destroyer our churches, sabbath schools, and other religious institutions have cause for constant and bitter lamentation.

Brethren, ought these things to be? Ought *we* to concur in their continuance? Is it for *us* to countenance the outward sources or conditions of such a concourse of appalling evils? Some evils cannot be cured by abstinence from things that are seen and handled; but it is no less certain that, by abstinence from alcoholic liquors, intemperance, as an individual and national curse, can be entirely abolished. Intemperance exists and flourishes, though its countless victims prematurely perish, because intoxicating articles are used as beverages; and neither science nor experience extends a hope that while so used they will become less dangerous and destructive. The alcoholic stimulus acts prejudicially on the nervous system; a desire for the customary exhiliration is excited; if this desire is indulged, as it so often is, we know the sure result; and even where it does not grow into a drunken craving, injury both to body and mind is frequently induced. Hence, brethren, we are persuaded that the adoption and advocacy of the total abstinence principle is an eminently reasonable means, and one in perfect harmony with our holy religion, for the accomplishment of its benevolent object—the extirpation of all intemperance.

As additional reasons for this abstinence, we would remind you that the manufacture of intoxicating liquors in this country annually consumes fifty million bushels of corn; that the drink traffic in all its branches, and whether licensed or unlicensed, is a national calamity; that drinking customs and usages are ruinous to myriads, and attended with some danger to all; and that the purchase of these liquors costs the British nation every year upwards of sixty millions sterling—a sum equal to the annual income of the state, and sixty times greater than the aggregate receipts of all our religious and charitable institutions.

Suffer us, then, earnestly to inquire, what benefits do intoxicating liquors impart that they should be retained as beverages at so frightful a sacrifice of human interests, material and moral, temporal and eternal? Their habitual use may render them agreeable to the taste, but are they necessary? and, if not necessary, how can they compensate for the miseries and losses they entail? Their utility, as ordinary drinks, we have, indeed, learned altogether to discredit. That they are not food, yield no strength for bodily or mental labour, and do not tend to prolong life or make it more rationally enjoyable, are conclusions to which we have arrived from scientific testimony and the records of experience—that experience being of the most varied and comprehensive description. "We are of opinion," say two thousand medical practitioners, some of whom are the most celebrated in their profession, "that the most perfect health is compatible with total abstinence from all intoxicating beverages;" and many abstainers have testified, in explicit terms, to an improvement of health from the entire renunciation of alcoholic liquors.

The moral results, however, of the temperance movement, in proportion as it has been supported, commend it most powerfully to your favour. Sobriety, industry, thrift, forethought, personal respectability, domestic comfort, and social progress have been its common attendants. Multitudes of the once reckless and abandoned have been brought by its means to frequent the House of God, and to profess faith in the

Redeemer. Its association with the extensive revivals of religion in Ireland, Scotland, Wales, and other parts, is matter of general and indisputable testimony; and this association, whether as cause or effect, has brought into striking relief the natural opposition existing between an earnest piety and all the sources of intemperance involved in the sale and use of intoxicating drinks. Who now can affirm that the promotion of the temperance reform is a slight upon the preaching of the gospel and the work of the Holy Spirit? On the contrary, total abstinence has proved in every district an efficient pioneer of the gospel message, as well as a course of life to which the intemperate have been disposed by the influence of the Spirit upon their hearts. We are so far from believing that the temperance movement can receive too much support from christians, that we mourn over the limited measure of this support in the past, as having limited the measure of those moral and spiritual benefits which might have been realised in richer variety and affluence. If during the last twenty years all the ministers of religion in the United Kingdom (not to speak of church officers and members), nay, if only the whole body of our baptist brethren in the ministry had abstained from intoxicating drinks and advocated abstinence, can we doubt that innumerable blessings, not yet enjoyed by society and the church, would have been the assured result?

We, therefore, beseech a prayerful review on your part, dear and honoured brethren, of this great social question; one of life or death to millions born and unborn. Our sacred calling renders our course of action, in regard to public movements, peculiarly influential for good or evil. Our responsibility is vast and solemn. Let us in this matter be as vigilant watchmen giving the timely warning. Let us be free from the blood of all men. Let supineness vanish before the asseveration, "To him that knoweth to do good, and doeth it not, to him it is sin;" and let emulation be stirred up by the exhortation, "To do good and to communicate forget not, for with such sacrifices God is well pleased." Do not under-estimate the influence, favourable or unfavourable, which you are constantly exerting on the temperance movement; for its future progress depends much on the decisions which the christian ministry may form and embody. If there be any virtue and any praise, may you think upon this thing, when alone with conscience and with God, in the light of work to be done and a future account to give. The Holy Spirit helping us, let us be of one heart and one way, in obedience to the sacred oracle, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Christian Activity.

A FEW CLOSING SUGGESTIONS.

In directing the attention of the Christian to the vast importance of Personal Effort for the salvation of men, we have referred, in former numbers, to the *Duty* itself, to the *Motives* which ought to influence him, to the *Means* he should employ, and especially to the *Mode* of conversation he should adopt, we now offer a few closing suggestions:—

Your intercourse with those whom you desire to benefit should be full of the spirit of *Love*. This must be predominant. It must be so present as to be seen and felt. The love which rules, which constrains, which is the parent of holy devoted zeal. To it the thing to be done, is the thing that *must* be done, done *now* if possible, done *thus* if possible; but at all events *done*.

This love hath tenderness: and the tenderness of love is of all things most subduing. The sinner you would save is the sinner you must love. You must surround him with your love. It must beam over a countenance anxious for his salvation. It will give unction to your actions, words, and intonations. You will feel with him, weep with him, be one with him. He will find himself in an element of love, and will be dissolved by its power.

What you do in love, must be supported by the spirit of *Prayer*. This must be abiding and prevailing. Prayer is not to supersede the action of love:

it is to suggest it, sustain it, and sanctify it. The work you would accomplish is above your power; the very subject on which you would operate is totally averse; and your single warrant and encouragement is found in the promise of God. You must know your own weakness; confess your dependence; wait, pray, and wrestle. You must do the utmost, and then lie down on the promise and truth of God. When you are weak, then you are strong. The man of prayer is the man of power. He is strong in the might of God.

Let all you do be sustained by your own *christian conduct and character*. There should be no doubt about it. It should be unblamable and without reproach. As you would live a useful life, jealously watch against inconsistency, and place no stone of stumbling in the way of your brother. Shun the world, its factions, its maxims, its indulgences, its very spirit. Aspire to a high, holy, and happy exemplification of christian life. This is indispensable, if you would have a right temper; and equally so, if you would produce a right impression. We all know what is meant by weight of character; and it is this, in its christian form, that we need for usefulness. "O, sir," exclaimed a dying penitent, of a person who had visited him with profit —"That man is a saint; I never met with such a man! It is impossible not to be affected by his kindness and his prayers!" Now that man's labours are ended, I can also say of him—That man was a saint indeed!

Whatever be the present issue of your labours, look well to it that this be the impression made by your religious conduct and character.

If you should still think that there are difficulties in your way, *begin immediately*. This is the only course. Many declining to take it, have trifled through life, and left no trace of good behind them. He who says, "There is a lion in the way," will be sure to find one. Difficulties grow by delay; as you advance in the path of duty, they will mostly, like shadows, vanish before you. Let there be only the sincere desire to improve the present talent and occasion, and what more you need, "God shall reveal even this unto you."

Say not, that you have *no talent*. All have some. It does not need much talent or great knowledge. It needs only common sense and earnest piety. The lowest and the least can speak freely of the things they love, and with which they are conversant. What mother cannot discourse eloquently about her babe? What mechanic but can talk reasonably and well about his trade? If religion is to you a subject of interest—that which you have seen and handled and tasted—you have talent enough to make it known to others. If you pray, you can tell what prayer is. If you have mourned for sin, you can tell of its bitterness. If you are converted, you can explain what it is to the unconverted. If you love the Saviour, you can make others understand that He is worthy of their love. Oh, if there be first the willing mind, and the gracious heart, you have all that is needful for this labour of love! If religion has made you happy, others will desire it too. Preach to them by your own happiness.

Say not that you have no *confidence*; that is offering an excuse when you should confess a sin. Want of confidence is want of fidelity to Christ and love to men. You may have naturally much diffidence and a retiring disposition; and this will claim to show itself in ordinary circumstances. But who ever thought of pleading it in a case of extremity? If your neighbour was threatened with some fatal calamity, would your want of confidence prevent your giving the alarm which was to save his life? Would natural diffidence have any power at such a moment? Say not, then, "I am a child, and cannot speak!" You must speak, or be confounded! Extremity has compelled the dumb to speak. Yours is that extremity. You must not be ashamed of Christ, lest he should not confess you before his Father and his holy angels.

Say not that you have *no time*. By good economy all may find time. The busiest and the poorest do actually find time for the merest vanities. All have the sabbath, and that is a time to be sanctified to holy uses. Besides this, all may find time, and many much time for religious uses. I fully believe that, by a wise arrangement and firm resolves, very many christians might, apart from the sabbath, devote almost as much as one day in a week to spiritual claims, without temporal loss, and with much religious profit. Remember, all time stands related to eternity; and in the use

of it you should preserve this relation unbroken.

Say not that you want *influence*. You have it. You must dwell in the desert, silent and alone, not to have it. You have more than you think. Ah! you complain of the want of it; consider whether some may not complain of your evil use of it? Are there none the worse for you? Want influence! You have too much, if it is not to be used for good. Correct yourself on this subject, and hold what you have as a steward for God. All possess this invaluable talent, and generally beyond what they admit. I have known a child of fourteen bring, by his persuasions, nine other persons to worship on a special occasion. I have known a child of seven, the instrument of converting one parent, and of bringing both under the means of grace. I have know a christian woman, a poor widow, unusually deaf, the means of introducing seven or eight persons to the fellowship of the church! Who, then, shall deem himself exonerated from such service, disqualified for such pleasure?

Again, we say, if any difficulty still remains, *Begin at once.*

Revivals and Awakenings.

IN IRELAND.

ITS OPERATIONS.

Mr. B. Scott, Chamberlain of the City of London, has well described the operation of the influence which attends or pervades the work:—

"It commences with a general solemnity of feeling, which pervades the minds of men in a particular district; all classes and ages, and both sexes, participating, to a greater or less degree, in this feeling. It comes, thus, in places where there have been extra and unusual religions services, and in places where there have been none. It asks no leave of incumbents, and comes where it has been deprecated and dreaded by the clergy, and where it has been desired and sought for. It is absolute in its proceedings. It comes after the manner of an *epidemic*. I use the term advisedly, not in its common restricted signification as applied to bodily disease, but in the extended sense which its derivation implies. In other words, it affects suddenly very many in a district; and I cannot better illustrate my meaning than by quoting the expression in Acts ii. 43: 'And fear came upon *every soul*.' This remark applies equally to those who are friendly to the work, and those who despise, undervalue, or oppose its influence; to those who attend religions meetings, and those who do not. It is experienced at the road-side, at the loom, in the market and shop, in the quiet of the domestic circle, and even in bed, as well as in the church meeting; it affects alike persons of all temperaments, ages, and moral conditions.

On the spot no human being has been associated with it—no one has dared to claim any credit for its wide-spread results. It is called after no man's name, either by friend or foe. It is connected with no particular church or denomination. It has originated no sect or novel religion. It has induced no one to leave the orthodox evangelical communions; it has simply infused new life into all. In all these respects it differs from every religious movement from the time of Pentecost downwards.

The churches chiefly benefited are the Episcopalian, Presbyterian, Wesleyan, Independent, Baptist, and Primitive Methodist.

And is not this variableness of power also a feature of the Spirit's work? It sometimes speaks with the 'still small voice' to a man's conscience; the world sees no struggle, but witnesses only its effect on the after life:—

'The man who once sang wildly, danced, and laughed,
And reeled in dizzy madness with his draught,
Has wept a silent flood, reversed his ways,
Is sober, meek, benevolent, and prays.'

But the Spirit sometimes acts differently, like 'a rushing mighty wind,' and with power may cast the strong man to the ground, as it did Saul of Tarsus. And who shall dare to limit the power of the Spirit? If the wind blows where and how it listeth, and with varying power, who is to place

limits on the power of the Spirit's ordinary work?"

MORAL EFFECTS.

"I was in Ireland six weeks, and travelled by steamer, by rail, on foot, and by the public cars and vans several hundred miles, and I did not see a single man in a state of intoxication, and did not hear a single oath!

At Belfast, a policeman told me that whereas in his district there used to be several cases of drunken and disorderly persons every night, during the last fortnight there had been scarcely a single case. The same policeman assured me, that one morning he saw fourteen women of bad character going in a body to the Penitentiary. They had attended a prayer meeting the previous evening. There were twenty other women also, he said, of bad character, who were being supported in private lodgings by the congregation to which he belonged, until they could be received into the Penitentiary."

TEN OBSERVATIONS.

A Minister says:—"The religious movement throughout Ulster during the last eight months, and in my own district particularly, has been,

First. *A Great Reality*, to be ascribed gratefully to the special outpouring of the Holy Ghost.

"Second. *That God's sovereignty has been most strikingly marked in the subjects on whom the Holy Spirit acts*; often the most profligate, most reckless, most opposed to religious things before their first affection—the young and the ignorant. God, almost literally, 'out of the mouths of babes and sucklings' has perfected praise.

Third. *The mode of the Spirit's acting has been varied.* In some scarcely discernible; in others quiet, yet marked; in others great nervous excitement, striking down, &c., with all the excitement of great muscular energy; these all appearing more the *accidental* than the *essential* portion of God's work.

Fourth. *The immediate consequences* are, almost invariably, liberty from a heavy load over the region of the heart; freedom in prayer; love of praise; expressions of thankful dependence on the Saviour, and devoted attachment to Christ and to His truth.

Fifth. *An intense love for souls, and anxiety for the salvation* of immediate relations, connections, acquaintances, friends, *first*,—extending also to all within their reach. No labour too great, no sacrifice too severe; no opportunity to be slighted or neglected to proclaim to perishing souls around them the love of Jesus.

Sixth. *A most marked change in the countenances and appearance of the people; no levity, no jesting nor foolish talking.* One subject appears to occupy thought and to engage attention. Even where there had not appeared the *special* working of the Lord, the tone and manner of society is more serious, thoughtful, and anxious about spiritual things.

Seventh. *A most decided improvement in the habits of the people.* More progress in temperance than since the beginning of 'the temperance reformation.' Sabbath sanctification greatly improved; personal and family enmities subdued and removed; comparatively few offences requiring the aid of the civil power. No blasphemy nor profane spirit—all serious and solemn.

Eighth. *Religious ordinances more loved and attended on*; family prayer *in almost every house*; prayer meetings in every district, sanctuary crowded, communicants much increased. The Bible prized and read, and its high and holy doctrines believed and maintained.

Ninth. *The intercourse of the minister and his people is delightful*; warmth and interest naturally felt, leading to more unreserved, more profitable communion, *profitable to both sides.*

Tenth. *The style of preaching has undergone a complete change.* Appeals to the *mind*, plain, personal, *home.* Ministers *alive* in manner, I had almost said, in *matter.* The great doctrines of the Gospel are now made to take their proper place in the ministrations of the pulpit, and are pressed home with earnestness, faithfulness, and affection. Quite corresponding to all this is the attention of the people. Most cheering and encouraging to see the eyes fixed, the countenance attentive, the earnest desire not to lose a word, making the minister to know that what he had brought before the people had formed the subject of conversation, was meditated on, prayed over, and pressed home on souls around.

In one word, *I have had more real enjoyment, and more cause of grateful acknowledgment to a kind God, for what I have seen amongst my people for twelve*

months past, than for all the preceding part of my now lengthened ministry. The well-instructed, steady, church-going people have had a quickening truly, deserving the name of '*Revival*,' whilst the *outliers* from ordinances have been brought to their right mind, and a large number have been, I believe, truly 'added to the Lord.'"

MORE PLEASING CHANGES.

Other ministers say:—"The work is going on here steadily; no great excitement, but the same crowded attendance on the preached word, the same breathless stillness during the service, the same anxiety for books of earnest devotional and religious instruction.

Fifty copies of the 'Anxious Inquirer' were sold in one morning. Many persons of mature years, who had not in youth learned to read, are diligently learning to read now, and are patiently surmounting the first difficulties.

There is an interest deepening and extending among the gentry, and even our highest aristocracy. Of this I have many proofs most encouraging. This shows not only that the converts are commending the truth, but that the blessings of this Revival are being diffused in spheres which at first it did not reach.

In many cases, without any public notice, the change in families and neighbourhoods goes on so extensively, you could scarcely believe they were the same people."

"A marvellous change has taken place in the habits of the people; in almost every house family worship is observed. Some of the people who never crossed the threshold of the house of God are now regular in their attendance.

The sabbath schools are now crowded; psalms are sung in the public roads, the sectarianism of the neighbourhood has got a marvellous shock. A Roman Catholic girl, who at the first was 'stricken,' has been a regular bearer with us on sabbath-days. Multitudes of ungodly sinners, who were living without God and without hope in the world, have been brought to bow low before the all-conquering power of the Spirit, and God's own children have had their christianity intensified. This is the Lord's doing, and marvellous in our eyes."

"There is no party spirit now—no Orange parades—no beating of drums—no exclamations, To hell with the Pope! or King William; and on the part of the Protestants, no wickedness towards the Roman Catholics: but the Roman Catholics ridicule the Revival, and, I fear, are embittered against it, and against the subjects of the Revival.

The most remarkable and satisfactory evidence of the reality and blessed effects of the revival, is to be seen in the sobriety and temperance of the people; we have almost given up our temperance and total abstinence addresses; they are not required *now:* many public-houses have closed, and many, very many more, will follow their example—some through inclination, and some through necessity: if they dont give up their trade, it will give them up.

I do believe that impurity, which was remarkably prevalent, and was eating up religion, the crying sin of the age and of this county, is greatly decreased; and in my congregation I know several Magdalens, penitent and reformed. In a word, such a blessed change I never expected to see,—so unexpected, so sudden, so extensive, and producing such blessed results."

"'And Jesus, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He has shed forth this which we now see and hear.' As such, it is the voice of God speaking to us, in all its majesty and power, introducing a special season of refreshing, a day when the things which belong to our peace are set before us with more than ordinary clearness, and when God is manifesting Himself with more than ordinary powers."

A REMARKABLE PREDICTION.

John Foster, the celebrated essayist, wrote, many years ago:—"Perhaps it is not improbable that the grand moral improvements of a future age may be accomplished in a manner that shall leave nothing to man but *humility and grateful adoration.* His pride so obstinately ascribes to himself whatever good is effected on the globe, that perhaps the Deity will evince His own interposition, by events as evidently independent of the might of man as the rising of the sun. It may be that some of them may take place in a manner but little connected even with human operation.

Is it not strange to observe how carefully some philosophers, who deplore the

condition of the world, and profess to expect its melioration, keep their speculations clear of every idea of Divine interposition? No builders of houses or cities were ever more attentive to guard against the access of flood or fire. If *He* should but touch their prospective theories of improvement, they would renounce them as defiled, and fit only for vulgar fanaticism. Their system of Providence would be profaned by the intrusion of the Almighty. Man is to effect an apotheosis for himself, by the hopeful process of exhausting his corruptions. And should it take a long series of ages, vices, and woes to reach this glorious attainment, patience may sustain itself the while by the thought that when it is realized, it will be burdened with no duty of religious gratitude. No time is too long to wait, no cost too deep to incur, for the triumph of proving that we have no need of a Divinity, regarded as possessing that one attribute which makes it delightful to acknowledge such a Being—the benevolence that would make us happy.

I have intimated my fear that it is visionary to expect an *unusual* success in the human administration of religion, unless there were *unusual omens*. *Now, an emphatical spirit of prayer would be such an omen*; and the individual who should solemnly resolve to make proof of its last possible efficacy, might probably find himself becoming a much more prevailing agent of good in his little sphere. AND IF THE WHOLE, OR THE GREATER NUMBER, OF THE DISCIPLES OF CHRISTIANITY WERE, WITH AN EARNEST, UNFAILING RESOLUTION OF EACH, TO COMBINE THAT HEAVEN SHOULD NOT WITHHOLD ONE SINGLE INFLUENCE WHICH THE VERY UTMOST EFFORT OF CONSPIRING AND PERSEVERING SUPPLICATION COULD OBTAIN, IT WOULD BE THE SIGN OF A REVOLUTION OF THE WORLD BEING AT HAND!"

Narratives and Anecdotes.

PROPOSED REPEAL OF THE TAX ON PAPER.

In referring to this important proposal we cannot do better than furnish a brief summary of the statements made by the Chancellor of the Exchequer when submitting his Budget for 1860 to the House of Commons, on Friday, Feb. 10. The facts he stated have long been familiar to us, but our readers may not be acquainted with them. Mr. Gladstone in making his financial arrangements left room for the repeal of some Excise tax which has produced one million of revenue, and this he appears to have done to meet the case of the paper tax, which yielded that amount. He said he proposed this because the House of Commons had already agreed that the tax was "impolitic," and "required early consideration." "The paper duty," said Mr. G., "is a bad duty," and also "untenable." "Look at its operation on literature. On dear books, which are published for the wealthy, it is a very light duty; on books brought out in large quantities by enterprising publishers for the middle and lower classes it is a very heavy and a very oppressive duty. I think the committee will admit that it is a most desirable and legitimate object to promote the extension of cheap literature. I do not speak of newspapers alone, but of journals and publications which in common with all other literature we have seen lately so enlarged, and the character of which I am bound to say, since the penny stamp on newspapers was removed, has been so highly creditable to the conductors of that which is called the cheap press." He then pointed out how this Excise tax obstructed the skill and enterprise of manufacturers of paper. Almost everything fibrous may be made into paper, and even the now wasted fibres of plants and weeds. You are not aware of the uses to which this material is applied. "I have a list of sixty-nine trades, in not one of which any one would guess it is used. It is largely used by anatomical machinists to make artificial limbs, by telescope makers, by boot and shoe makers, by cap manufacturers for the foundations of caps and hats, forming nearly all the peaks and many of the tops which look like varnish, by china and porcelain manufacturers, by coach-makers, by comb makers, by doll makers, in shipbuilding, in making optical instru-

ments, in pictures and looking-glasses, in portmanteaus, in Sheffield goods, and in teapots. One manufacturer said he had made panels for doors from paper, and he looked forward, above all, to making carriages of paper when the duty was off. Only this morning I was informed that paper pipes are made, prepared with bitumen, and capable of standing a pressure of 300 lb. of water to the inch. These are partial but not uninteresting details, and I think that to which they bear witness is the unbounded expansion of which this trade is capable, and the way in which it will benefit the working classes by means of abolishing this duty—not only because they will get cheaper paper, which must advantage every man who furnishes a cottage, and every purchaser of tea and sugar, into the cost of which it enters when tea and sugar are wrapped in it; but by putting in motion an immense trade, it will give a greater, further stimulus to the demand for the labour of the country. Above all, let me say the great advantage of this change, in my opinion, and in the opinion of her Majesty's Government, is, that you will promote a diffused demand, and a demand for rural labour; that you will not merely stimulate the process of massing people in great centres of industry, but the demand for labour all over the country. Where there are streams, where there are villages, where there is pure and good air and tolerable access, there are the places where the paper manufacture delights to rest itself. The paper duty has extinguished all the small paper manufacturers. It has concentrated the trade in a few great hands. Village mills are hardly to be found. I want to see these village mills spring up again and flourish. To show the effect of paper manufacture upon the poor-rate, a member of this House, who a few years ago, to supply paper to a well-known periodical, established a paper manufactory at Rickmansworth, and within three or four years the poor-rates were diminished by one-half. That is a very telling and a very creditable argument. The Inland Revenue Department are completely agreed that there ought to be a repeal of the duty. I asked the agitators against the duty to furnish their reasons in a series of short propositions, to see how far they could be admitted by the Inland Revenue. They sent me fifteen arguments, and I sent them to the Board of Inland Revenue. The heads of that department said, that two of the propositions were questions of political economy upon which they would give no opinion, but that with regard to all the other thirteen they agreed with the agitators. You cannot undertake to maintain the duty beyond a certain time, because such are the difficulties raised as to what is paper and what is not paper, as to what are sheets of substance and what are not, that not only is there the greatest soreness among the manufacturers, but the officers of revenue; and the maintainers of the law will soon be placed in the ridiculous position in which they were placed when unable to say what was a newspaper. The paper duty must sooner or later follow the newspaper stamp. We say that it should follow now. It is proposed that the paper duty shall be abolished after the 1st of July next, and that drawback shall be allowed on stocks in the hands of the dealers in the usual manner. There will be a loss by the repeal of the paper duty in 1860-61 of £1,000,000. The repeal of the paper duty will enable us to take some other measures which are very desirable to clear the tariff of all those articles connected with furnishing paper, books, prints, and engravings, and it will greatly simplify the laborious and disagreeable task which the Custom-house officers have to perform in searching the luggage of passengers for pirated books. But the abolition of the paper duty will save £20,000 a year in the establishment of the Board of Inland Revenue, and will enable us to adopt another measure of some importance. The impressed (red) stamp on newspapers is attended with difficulties. It raises the question, "What is a newspaper?" The Post-office finds it impossible to draw a distinction between publications entitled to the stamp and other periodicals. It involves a great deal of unrequited service; and nothing is more absurd than that when the Post-office carries newspapers, or any other printed matter not exceeding four ounces in weight for a penny, they should be liable, after a stamp is impressed, to carry it half-a-dozen times over for the same money. There are some twenty special regulations which every one is bound to observe, but which nobody does observe, to secure the condition upon which the privilege is given; and this privilege, as

to the mode of stamping newspapers, and as to postage, is a privilege most inconvenient to the parties and to the revenue. You are obliged, on the one hand, to keep up an establishment for no other purpose than stamping the paper for newspapers, and newspaper proprietors are, on the other hand, obliged to cart all their paper to the establishment where this department of revenue is raised, in order to get it stamped. I cannot but think that that is a system fraught with great inconvenience and loss; it is inconvenient to the proprietors of newspapers, and involves a loss of public money, and, therefore, it furnishes a strong argument for the abolition of the stamp. We propose, therefore, that the stamp should be abolished on the day on which the alteration in the stamp laws takes place." Mr. G. then explained that in future they would go by Book Post only, and must be paid for every time they were sent by post; but the charge for Book Postage would be reduced; it would yet be for 4 oz. 1d.; but for 6 oz. 1½d., instead of 2d.; and for 8 oz. 3d. instead of 4d., and so on. We hope our readers will take special notice of this proposed reduction of the Book Postage, as it will enable them to obtain their Magazines with more facility. On these two important proposals, the repeal of the Paper Tax, and the reduction of Book Postage, we shall have more to say before they come into operation in July next. Every advantage they offer we shall be prompt to adopt for the benefit of our subscribers.

Baptisms.

Sudbury.—Our pastor, Mr. Bentley, baptized four believers in the Lord Jesus Christ on Wednesday evening, Jan. 25th. The congregation was one of the largest we ever had to witness this ordinance. Several who were present not holding our views, are now asking, "What saith the scripture?" The revival, we trust, has reached this town. The increased attendance at the various places of worship, and the meetings for prayer always well attended, indicate that the work of God has commenced. This movement is not confined to adults, for in the various schools the good seed of the kingdom appears to be taking root. In our own school many are thoughtfully inclined, and those who once were the greatest trial to their teachers are now to be found at the mercy seat, crying unto their Heavenly Father that their sins may be forgiven them. Our hope and prayer is that many of these young ones may be brought into the Saviour's fold. Several more are now waiting to be baptized. G. B.

East Parley, *Hants.*—The cause of Christ here has for a long time been in a languishing state. It will be gratifying to many ministers and friends who kindly helped and encouraged us during the long affliction of our late beloved pastor to know, that Mr. James Shick, from Spencer Place, London, who is invited to be our future pastor, baptized three believers on Lord's-day, Feb. 5th. Among these was the youngest daughter of one who, for many years, was a parish clerk; four of whose five children had been baptized and united with us before their father's decease, and now the fifth and last, has followed in the same path of obedience to her beloved Lord. Another formerly belonged to our sabbath school, but the high church party induced her to leave us to be sprinkled and confirmed, and then assured her that she was "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." But the Divine Spirit opened the eyes of her understanding, and she soon hastened back to her old teachers and friends, earnestly inquiring what she must do to be saved! Directed to the Saviour she found peace through faith in Him, and has now cheerfully obeyed his will. The other, a son of one of our oldest members, is likely to be useful amongst us. These are all teachers in our increasing school. Glory and praise be ascribed to God for these tokens of His favour and love!

A. M.

Hamsterley, *Durham.*—Mr. Marshall baptized two followers of the Saviour in Dec., and in January six more thus put on the profession of his name. Among these was a household of believers.

A. S.

LIVERPOOL, *Stanhope Street, Welsh Baptists.*—We have had several additions by baptism since our last report. On Lord's-day evening, Jan. 29, our minister, Mr. H. W. Hughes, delivered an argumentative discourse, at the close of which four believers were baptized as their Lord and Saviour was by John in Jordan. The chapel was crowded, it being known that this was the last time that Mr. H. would officiate here as our minister. He has laboured faithfully amongst us upwards of nine years, and has now accepted the pastorate of the church at Dinas, Glamorganshire. He leaves this church in a prosperous condition. We have several more who have given themselves to the Lord, and are desirous of giving themselves to his people. These four, with six restored, were added to the church on the next Lord's-day. Our prayer meetings are well attended.

E. B.

Great Cross Hall Street, Welsh Baptists.—On Lord's-day evening, Jan. 22, after preaching, Mr. Thomas, our minister, immersed two believers—one was a sailor, and the other from the congregation meeting to worship in Juno Street, Edge Hill, to which church he will be added as a member. Others are waiting for baptism.

J. S. H. E.

CARLTON, *Beds.*—Our pastor, Mr. Silverton, had the pleasure of immersing eight believers in Jesus, on sabbath afternoon, Jan. 29, in the river Ouse. Seven of the candidates were females, four of whom were quite young, thus proving the truth of the words of Wisdom, "Those that seek me early shall find me." On the following sabbath they were all received into the church. We are happy to say there are many more who are anxious in like manner to express their attachment to the Saviour.

B. A.

GREAT ELLINGHAM.—During the past year we have been favoured with gracious manifestations of the Divine blessing on the labours of our pastor, and several have been added by baptism. On Dec. 25th we had a very interesting service, when Mr. Williams baptized three candidates, one of whom was his eldest son, a promising youth of thirteen. May the Lord preserve and bless them!

C. H. H.

LLANHILLETH, *Monmouthshire.*—Mr. Lloyd, the pastor, baptized six candidates at this place on Feb. 1st.

BRISTOL, *Broadmead.*—After a discourse by Mr. Wigner of Lynn, Mr. Haycroft baptized sixteen believers in Jesus, on Thursday evening, Jan. 26. Amongst these were the aged and the young, and two husbands and their wives—one of whom, with his wife, had been for some years connected with the Wesleyans. Several dated their conversion to God from the preaching of the students at the college in a small chapel connected with Broadmead in one of the dark parts of the city.

J. E. H.

Counterslip.—Mr. Winter, after preaching, baptized six believers in the Saviour on Wednesday evening, Feb 1; and at the same time and place Mr. B. Nicholson immersed eight disciples for the church at the Temperance Hall, Bedminster. The friends there are about to build a chapel for themselves.

J. E. H.

ROCHDALE.—Mr. Batey, pastor of the new General Baptist church lately formed in this populous town, after preaching on Lord's-day evening, Jan. 8, baptized three young female teachers. Many strangers were present, who gave serious attention to the discourse. The service was impressive, and we hope good results will follow. We are in a promising state, and hope that the earnest labours of our pastor will be yet more blessed. We have baptized sixteen since the opening of our chapel in August.

W. M.

OGDEN, *near Rochdale*—After a discourse from "Prove all things," our pastor, Mr. Nuttall, baptized six persons, Feb. 12, two of whom were teachers and two scholars in the sabbath school. A large congregation assembled to witness the solemn scene. We are enjoying the Divine favour in increasing numbers, and more are enquiring the way to Zion.

S. T.

BEULAH, *Monmouthshire.*—Four females were baptized by our pastor, Mr. M. James, in December; and seven more females in January, by Mr. Morgans, Mr. J. being in London. One of the latter was the writer's daughter. On Feb. 12, six more believers thus put on Christ. These were all added, and more are waiting to tread in their steps.

M. M.

ACCRINGTON, *Blackburn Road.*—Mr. Williams went down into the water and baptized three followers of the Lamb, on Tuesday evening, Jan. 31st.

E. B.

SHOTLEY BRIDGE, *Durham.* — Our pastor, Mr. Whitehead, after preaching to a crowded audience from "Ye call me Master and Lord, and ye say well, for so I am," baptized four females, Feb. 5. Two were daughters of one of our deacons, the third was the wife of another, and the fourth was the sister of our esteemed pastor. T. H.

HOLBEACH.—A female disciple of the Lord Jesus was baptized here on Lord's-day, Jan. 15. Another, who intended to be her companion in profession, was prevented by illness. We are praying and waiting to see "greater things than these." T. D. R.

WALES.

Prestaign, Radnorshire.—On Lord's-day, Feb. 12, after an excellent discourse by Mr. Cousins of Kington, to one of the largest assemblies ever convened together on a religious occasion in this town, we had the pleasure of witnessing the ordinance of believers' baptism administered to thirty-four converts, of various ages—males and females, by our esteemed pastor, Mr. T. L. Davies. These were received into the church on the evening of the same day. The services on each occasion were very solemn and impressive, and will long be remembered, we trust, with feelings of devout gratitude to God. Recently, and since the beginning of this year, a great religious awakening has taken place in this town and its vicinity, and, presuming the narration of a few facts in connection with it will prove interesting and instructive to your readers, I venture to trespass somewhat upon your indulgence in enlarging upon the gracious work which the Lord has been pleased to carry on of late in our midst. In October last, a few of God's people in connection with the baptist church in this town, who were mourning over the low state of Zion, and grieving to see the sad and general decline of the spirit of religion prevalent among its professors, resolved to hold meetings for prayer every night in the week, with a view of arousing the professing church from its slumber of supineness to a sense of its great and responsible duties, and, also, to implore the aid and influence of the Holy Spirit to convert precious souls. We now review the step then taken with feelings of deep thankfulness and humility before Almighty God, who, most assuredly inspired his people to pray for the outpouring of the Spirit. Soon after these meetings were commenced, a desire was felt among the members of the various christian churches in the town that a United Prayer Meeting should be held; this desire was soon carried into practice, and since then meetings have been held three times every week at the Baptist, Wesleyan, and Primitive Methodist chapels alternately; we are sorry we cannot include the Established Church, which has, sad to say, kept aloof from us in this glorious work. And truly refreshing have been these meetings! The Lord has, in answer to the fervent and united prayers of His people, visited this neighbourhood with a large measure of Divine influence; backsliders have been reclaimed, lukewarm professors quickened and made fruitful, and many poor souls wandering in the path to eternal ruin, have been invited to tread the narrow way to heaven. We have witnessed some remarkable conversions in answer to prayer, one of which, for the encouragement of any brother or sister who is anxious about the salvation of his or her dear partner who may be a stranger to converting grace, we shall narrate. A man who has been called to a knowledge of the truth during the revival, rose one night and stated to the meeting that the Lord had converted his wife in a very striking manner. When he was first awakened to a concern about his soul, his wife had endeavoured, by every means in her power, to prevent him from making an open avowal of religion, but he was resolved to act according to the dictates of his conscience, and came forward and testified what God had done for his soul. Having participated in the blessings of salvation himself, he felt deeply concerned about his dear wife, and wrestled hard in prayer with God to save her. The Lord heard and answered his prayer. One night, in the quietude of their abode, while reading a portion of scripture, which he had obtained permission from her to do ere retiring to rest, the Lord suddenly arrested the wife, and, in deep distress, she knelt down and sued earnestly for mercy; desiring her husband to intercede for her. An affecting scene! Husband and wife mingling their sobs and prayers together! The Lord had compassion upon them and set the poor captive spirit free; they rose to their feet praising the Lord and exulting together in his pardoning love and mercy.

"Is not this a brand plucked from the burning!" As we have still a large number enquiring the way to Zion, we hope shortly to report another baptism. We cannot conclude this notice without bearing testimony to the pleasing and happy results which have accompanied, and still do accompany, the union existing among the various sections of christians in this town. It is delightful to see how pleasantly brethren can dwell together in unity! As a denomination we acknowledge with joy and gratitude the benefits we have received from mingling with our dear Methodist brethren. We believe that our union with them has infused among us a deeply pious and earnest feeling, which we did not before possess. We hope and pray that the day will soon dawn when christians, liberated from the galling yoke of the baneful prejudices which now, alas! too generally exist, will unite heart and hand together, irrespective of peculiar differences, to promote and extend Immanuel's kingdom. We feel assured were this to be the case, the united church of Christ would soon exert that influence over the world which God designs her to wield, and rise from the dust clothed with the majesty and power of her adorable Head! D. G.

Bridgend, Glamorganshire.—Mr. Cole, pastor of the English baptist church, has kindly furnished us with the following information:—"I saw in the January number of the *Reporter* several reports of revivals in South Wales, in which no mention was made of the baptists, except a complaint. I thought it a pity that nothing but this should be said of us in such a work, which has not been less saving in its effects in connection with us than others. If you will allow me space I will give you a brief sketch of what my own eyes have seen, and what has taken place in this town, and in connection with the church of which I have been pastor nearly five years. About six months ago Mr. Morgan, a minister of the Calvinistic body from North Wales, visited this town, and held what was termed a revival meeting in the Methodist chapel. Ministers and members of all the denominations in the town were present. From Mr. Morgan's long experience in the spheres of revivals in North Wales, it struck me that he had a peculiar aptness to address poor sinners upon the subject of their souls' salvation. Other brethren, with myself, attended and addressed the meeting. It was suggested that united prayer meetings should be commenced. That evening we held the first, when the chapel was filled to excess. Many gave themselves that day to the Lord, and will remember it as the birthday of their souls. The meetings were kept up for several months, alternately in the various chapels, with the most perfect catholicity of spirit. Welsh and English hymns were sung alternately, and prayers in the same manner, by ministers and other friends. At the close of each meeting, a society meeting was held, when an invitation was given to any who felt a concern for their souls' salvation to remain; and hundreds embraced the opportunity. Perfect liberty was given to all to choose in what section of Christ's church they should make their home. Our Welsh brethren held prayer meetings to themselves, and large additions were made to their numbers. Many entertain wrong notions of the object of the united prayer meetings, and have refused to unite. The question has been asked—How can a baptist pray for God to make the people Wesleyans or Independents! But the object was not to pray for any section of Christ's church, but to ask God to make the people christians, and leave it to them to choose what body they should join. I always felt sufficient confidence in my principles as a baptist to join with others, believing that they would be sooner embraced by my being liberal than if I stood aloof from praying people. I rejoice to state that I have not been disappointed. Our church has increased from forty to nearly a hundred, and the work is as genuine as at any other time, though not attended by any enthusiasm or prostrations, as have been witnessed at other places. Those whom I have baptized vary in age from 15 to 80, and many were from other denominations. I am grieved that the sum of £500 due on our chapel prevents us making more accommodation for those who would fain come to hear the word. We are making an attempt to redeem the debt this year, and should any feel disposed to help us it will be well bestowed and thankfully received. May God go on to be gracious, and yet pour out his Spirit, that the residue may be saved, and Jesus see of the travail of his soul and be satisfied!"

Pennel Roch, Pembrokeshire.—I intended oftentimes to give you an account of the revivals in the lower parts of Pembrokeshire. I shall endeavour to send you one next month. The same religious feeling exists in the churches, the prayer meetings are very numerously attended on week nights, and on the sabbath days the chapels are crowded to excess, and some are saying—"We will also go with you, for the Lord is with you." On Lord's-day, Jan. 22nd, a very interesting scene was witnessed at Roch Bridge. Although it was a very stormy morning and exceedingly cold, multitudes of people were seen wending their way from every direction toward the place. The members had met at an early hour in the chapel, earnestly beseeching the blessing of God on the proceedings of the day. Mr. Owens, of Middle Mill, immersed twelve believers on a profession of their faith in Christ, being the greatest number baptized at this place since the chapel was erected. The service was solemn and impressive, one of the candidates having but one arm, and another went down into the water by the aid of his crutch. Mr. Owens solemnly reminded the spectators of these facts, and asked how long some of them, who were not maimed like these, would delay to give themselves body and soul to God? More candidates are waiting for the same privilege. May the Lord continue to smile upon us. And may these be enabled to continue to the end and be saved. H B.

Merthyr Tydfil.—From the *Merthyr Telegraph* of Feb. 4th, we give this paragraph:—"*The Baptists.*—On Sunday last, a large concourse of people assembled to witness the ordinance of baptism by immersion administered, which took place about the centre of the village. Mr. A. Tovey, after prayers had been offered in Welsh, was first called upon to address the audience. He commenced by observing that no doubt there were many come there to-day expecting to hear him give his reasons for leaving the Wesleyan body and joining the baptist denomination, and by so doing, expecting to hear some evil speaking and slander: but if any one had attended under that impression, they would be dissappointed, for he had too much regard for his Wesleyan friends to give them a bad word; they were people he had a most ardent attachment for and should ever respect them. His reason for leaving them was, that he read the New Testament for himself, and from his own conviction of the commandments given in reference to baptism, he became desirous of being immersed; he underwent the ordinance conscientiously, and all he had to say in reference to the Wesleyans was, that he wished they all saw as he did. Mr. Tovey then selected as his text, the subject of Philip and the Eunuch, and delineated with great force, the reasonableness of first believing, and then being immersed in water. The Rev. D. Edwards then gave a short address in Welsh, and then baptized two males and one female, who were on a subsequent part of the day duly admitted members of the baptist church."

Llanelly, Zion.—Seven believers in the Lord Jesus were baptized, on a profession of their faith in him as the only Saviour, on Lord's-day morning, Feb. 12, in the presence of hundreds of spectators. Two were husband and wife; he had been an Independent, and she a Methodist. Now both are baptists. May these be faithful, and may 1860 be a glorious year for additions to the churches of the Redeemer!
R. J.

Clydach Works, Bethlehem.—Twenty-four candidates were immersed in the name of the sacred Three, by Mr. Lewis, late minister of this church, on Lord's-day, Feb. 5, and on the same day at *Darrenfelen*, Mr. Williams, pastor, baptized nineteen candidates. G. L. H.

Saundersfoot, Pembrokeshire.—Our pastor, Mr. B. Lewis, baptized two young females in January, and we hope others will soon follow, as we have more enquirers. E. L.

Cardiff, Bethany.—On the first Lord's-day in February, Mr. Tilly immersed three candidates, who were added to the church. J. J.

Llanwenarth.—Five candidates were baptized on a profession of their faith in the Redeemer, by Mr. Johns, our pastor, Jan. 29th.

Garn.—Mr. Davies baptized ten believers in Nov. and three in Dec. Fourteen more are before the church as candidates. D. A. E.

Middle Mill.—On Lord's-day, Feb. 5, our pastor, Mr. Owens, baptized two believers in Christ.

Pont Lyfni, Carnarvonshire.—After preaching on the subject, Mr. O. J. Roberts, our minister, baptized two young men, Jan. 29th. In many of the surrounding congregations numbers are

seeking Jesus, and we hope soon to enjoy a more abundant outpouring of the Holy Spirit in this neighbourhood.

J. S. H. E.

Bridgend, Hope Chapel.—Mr. Cole baptized four candidates in December, and nine on sabbath evening, Jan. 29th.

Clydach Works. English.—On Lord's-day evening, Feb. 19, Mr. Edwards, of Brynmawr, preached, and Mr. Rosser baptized twelve believers in the Lord Jesus. G. L. H.

We have received from J. E. L. a list of baptisms copied from the *Greal*, a Welsh publication, for February, and published at Llangollen, North Wales. *Sirhowy, Carmel*, by Mr. Ellis, seven in December and four in January—*Bethesda*, by Mr. Jones, fourteen in December—*Llangollen*, by Mr. Prichard, four in January—*Tyddyn Shon*, by Mr. Howells, eight—*Bapilli*, by Mr. Owens, one in January—*Boddeyrn*, by Mr. Jones, six in January—*Cemmerch*, by Mr. Williams, seven in November and six in December—*Llanelwy*, by Mr. Owens, seven in December—*Pandy'r Capel*, by Mr. Owens, three in January—*Llanfair*, by Mr. Roberts, two in January—*Penygelli*, by Mr. Morris, one—*Llangoed*, four in December—*Bala*, by Mr. Jones, two January 1, in Tegid lake—*Felinfoel*, by Mr. Roberts, six in December—*Pontypridd*, in November, eleven; December, four; January, eight; making above one hundred in less than a year—*Llangernin*, by Mr. Roberts, nine in January—*Llanrest*, by Mr. Roberts, ten in January—*Dowa, Tabernacle*, by Mr. Roberts, three in November.—We thank J. E. L. for the pains he took to give us these names correctly. We shall be glad to hear from him again. We had published a summary of the statistics he sent us in February; see page 61.

Baptism Facts and Anecdotes.

"WILLIE'S CHRISTENING."

"O Father in heaven, to thee have we come,
In meekness of heart, with the light of our home,
And offer to Thee, on thy great throne above,
The stainless and sinless—this bud of our love!

The life that hath now neither shadow nor sin,
The page that is spotless from traces within,
To Thee we would dedicate now, evermore,
To guide and to guard on Life's perilous shore.

The waters baptismal are laid on his brow,
Oh, keep it, our Father, as stainless as now!
To truth and the Master, his life may it be
Devoted henceforward—kept sacred to thee!

In pastures of thine let these tender feet stray,
By streams that are living, in light that is day;
A lamb of thy flock, may he dwell on the earth,
Re-christened at last with a heavenly birth."

Very likely, having read these verses, our readers may be wondering why they appear in our columns. We will tell them. Turning over the pages of "Cassell's Illustrated Family Paper" for February, we found them at page 86. Now we do not insert them in order to "pick a hole in the coat" of our old friend, John Cassell, whose active and useful labours we have always appreciated, for very likely he has never seen them; but we give them as a specimen of the spurious theological sentimentality by which some would attempt to support an unscriptural ceremony. We say a spurious theological sentimentality. For what else can we make of the description given of "this bud of love," as "stainless," "sinless," "spotless," "with waters baptismal laid on his brow," "Re-christened at last with a heavenly birth!" Why, all this is decidedly opposed to numerous scriptural declarations of the natural state of our race in infancy. Only let this "bud" expand into full bloom, and it will soon be seen that there is a worm of natural depravity there as in all others—christened or unchristened; and should that "bud" be nipped by death before it has wilfully sinned, it will be saved by the virtue of the atonement of the Saviour—christened or unchristened. As for dedicating our children to God and wishing every blessing for them, we can all do that, whether they be christened or unchristened. Away then with such maudlin and mawkish conceits, which can do no good but may do great harm, in making many, when they grow up, indulge the vain belief that they are "the children of God" while they are yet unconverted to him. Such awful perversions of scripture, dressed up in poetical sentimentalism, are calculated to do infinite mischief among weak-minded and ill-informed people, and hence our notice of these verses, which, by the way, have little merit as a poetical composition.

Sabbath Schools and Education.

GOVERNMENT GRANTS FOR EDUCATION.

The way the money goes and where.

The large and rapidly increasing expenditure of the Committee of Privy Council, is giving to the system a power which may well excite serious apprehension. From £20,000, voted in 1832, it has increased to £836,000, and the estimated rate of increase is £100,000 annually. This sum is expended on the education of 821,000 children, or little more than one-fourth of the number who are expected to be brought under the action of public education, if the system be fully developed. The Vice-President therefore confirms the estimate of the late Chancellor of the Exchequer, that the cost of the present system will, if unchecked, reach three millions. At the commencement of the present educational controversy, the estimate of expenditure put forth by Edward Baines, Esq., M.P., was treated as an idle apprehension; but in this, as in all other questions bearing on the statistics of education, the result proves the scrupulous accuracy of the statements on which his arguments were based. The importance of retrenchment in the administration of the public service, the dangers resulting from the amount of political patronage involved in the annual distribution of three millions, and the mischief which must result from rendering the educational profession stipendiary to the State, thus placing the teacher in a position of dependence inconsistent with the due exercise of political liberty, and that freedom of action which the functions of his office demand, justify the opposition we have felt it our duty to make against the Minutes of Council; and while leading statesmen are alarmed at the rapid growth of the Parliamentary grant, we may hope that the time is not distant when the community at large will arrive at the conclusion that education is properly the work of the people themselves. The appropriation of the amount expended in England from 1839 to 1858, is—to the Church of England £2,385,427, to the British and Foreign School Society £324,985, to Wesleyan Schools £173,570, to Roman Catholics £129,890. Thus, by far the larger portion of the educational grants have been obtained by the Church of England, whose schools for the most part are only open to those who accept the religious teaching of the Church, and are willing to attend the Sunday as well as the day school. We fully admit that those who contribute to the public revenue are entitled to share equally in the advantages offered by the State; but we deeply regret that the system of Popery should derive the means of extension from the government of our country, that schools taught by the religious orders of this community should be publicly recognised and sustained; and with a conviction that the heaviest judgments are in store for every nation identifying itself with the Man of Sin, and aiding his designs, we cannot but hope that our churches will continue to witness against a system which aids all the varieties of religious creed, thus setting aside the supremacy of truth, and creating a precedent for bringing all forms of religious teaching under State pay.

Religious Tracts.

OUR DONATIONS OF TRACTS.

Next month we shall give a list of the parcels we have sent since our last report. In the mean time we wish E. P. of Highampton, and J. S. of Dymchurch, to inform us if they received the parcels we sent, as they have not been acknowledged. The applications from Wincanton and Reading were without the six stamps we require for book postage of the parcel. We do not wish to put our friends to any unnecessary trouble or expence, but our conditions must be complied with if they wish to receive a parcel—which are, as we have repeatedly stated, that *every* applicant send six

stamps for book postage, give his name and residence in plain writing, and if residing in a village, the name of the nearest post town; and when the parcel is received, we shall thank them to acknowledge its arrival by an early post. These are our arrangements, and we trust our friends will see that they are both reasonable and necessary to regularity and order in sending our Donations.

Intelligence.

BAPTIST.

DOMESTIC.

ADOPTION OF BAPTIST VIEWS BY A CLERGYMAN.—On Lord's-day, February 5th, after the usual services of the day had been dispensed in the Evangelical Union Chapel, Bathgate (Scotland), the pastor, the Rev. A. C. Gray, intimated that he desired now to resign his charge over the congregation, and in doing so, stated that he had become a convert to the baptist persuasion, and in support of his change quoted several scriptural passages, which he read from a written paper. In breathless suspense the members and adherents listened, with consternation depicted on their faces, to this sudden and altogether unexpected turn of affairs, and had the slightest movement taken place, the sound would have disturbed the solemn silence that prevailed. All was hushed, and nothing was heard save the clear, deep-toned voice of the pastor. No event in the clerical profession could have caused so great a sensation as this has done here among the keen and warm supporters of a pastor beloved and respected by his congregation. Mr. Gray was highly esteemed as being devoutly attached to the faith and cause he espoused. Kind and affable in his manner, he has drawn a very large congregation around him since inducted to the pastorate; indeed, we might almost say that he has been the means of bringing many to the church who went to no place of worship at all. We understand that it was only lately that he and his lady received from the congregation each a handsome gold watch and chain as tokens of regard. Mr. Gray, we believe, intends preaching a farewell sermon, and we have no doubt but a great many will be attracted to hear him.—*Falkirk Herald.*

THOMAS COOPER A TEETOTALER.—We may now add the name of our old friend to the long list of teetotal baptist ministers. He says, in a letter to the *Freeman* (Feb. 22):—"I broke off smoking more than a year and a half ago, and vowed never to smoke more. But when friends urged their total-abstinence doctrines upon me, I resisted, under the persuasion that, with my life of labour, a draught of bottled stout, or a 'night-cap' of spirit and water, was necessary—absolutely necessary for me—if I meant to continue to work hard and keep tolerable health. Last summer, however, on revisiting some dear friends in Northumberland and Durham, characterised by holy lives and prayerful habits, I felt self-condemned because I saw that they were grieved with me. I reflected that Paul would not 'eat flesh, or drink wine, or do anything whereby his brother stumbled, or was offended, or was made weak;' and I said within myself—'I must not grieve the children of God.' Yet, I thought, Paul would not have killed himself outright in order to avoid giving offence to his brethren. So I said again—'I will try, in right good earnest, whether I *can* abstain, and yet be as strong for work as heretofore.' *And I have tried;* and I hereby declare that I believe I am stronger and better without alcoholic drinks; and, by God's help, I will be a teetotaller as long as I live. I lecture usually every night, and most commonly preach three times on Sundays; and I find I am well enough to go on, and have no need to say, 'I am wearied.' I could enlarge on the happy feeling resulting from the consciousness that slavish habits are broken, but I refrain."

THOMAS COOPER AND JOSEPH BARKER.—A report having been circulated "in the papers," Mr. C. says, "to the effect that I am to hold a debate with Joseph Barker, who has just come back from America. I may just say that I have received no challenge from him; nor is any such debate agreed upon. Other persons, by word or writing, have asked me to debate with him; and during the present week, the 'Eclectic Institute'—that is to say, the Society of Sceptics, in Glasgow—have sent to ask me *if* I will meet Joseph Barker, to debate the question, 'Whether the Bible be of Divine authority?' I simply answered, before a large audience in the Free Church, Gorbals, that it was ridiculous to suppose I would debate about 'Divine authority' with a man who denies that there is a God, or any 'authority' that *is* 'divine;' and that if

Joseph Barker supposed he would get me to assist him in calling together a crowd, that he might degrade the character of Christ, or scoff at scripture, he would find I should not play his game. But, on the other hand, since he had publicly avowed, of late, his conviction that there is *no* personal, conscious Deity, *no* future state, &c., I am ready to meet him, and *desirous of meeting him*, to discuss the arguments for God's Existence, for a Future State, and for the Truth of Christianity. If Joseph Barker's friends inform him of the reply I gave to them, and he will bind himself to 'begin at the beginning,' a debate may 'come off,' as the phrase goes; *but not otherwise.*"

MR. SPURGEON'S VISIT TO IRELAND.—Among the hearers of Mr. S. at Dublin were the Lord Lieutenant, the Dean of St. Patrick's, and the Dean of Armagh, besides other notabilities. When going over from Holyhead, and returning from Dublin, Mr. S. describes himself as delighted to find that the sailors were pious men. They knew him, and saluted him as their *brother*, and gave him, as sailors only can, the cordial grasp of fellowship.

SOUTHAMPTON, *Portland Chapel.*—This place of worship has been re-opened with sermons by Dr. Angus, Jan. 22. Next day a bazaar was held, and after a tea-meeting of seven hundred friends, the venerable Thomas Adkins, Independent minister, presided over a public meeting; when it was stated by Mr. J. A. Spurgeon, the pastor, that the expenses were £1,600, towards which £1,147 had been obtained or promised.

UXBRIDGE.—We are informed that the baptist church at this place has increased eight fold during the past three years, under the pastorate of Mr. G. R. Lowden, and these have been gathered chiefly from the world. Besides the sabbath schools, a day school of sixty is also sustained. But the pecuniary obstacles are serious and threatening. We want help. G. G.

HULL, *Salthouse Lane.*—The friends celebrated their one hundred and second anniversary in January, when sermons were preached, and a tea-meeting was followed by a public meeting, at which the Mayor presided. Mr. Thomson, the pastor, gave a financial statement, and vigorous arrangements were made to clear off the debt remaining after the late improvements.

MR. SPURGEON has lately visited Paris, where he preached several times to large congregations, among whom were many distinguished persons of various continental nations.

OAKLAND'S CHAPEL, *Shepherd's Bush, near London.*—At a social tea-meeting, Feb. 7, the friends resolved to make a vigorous effort to reduce their debt of £1710 on this place of worship.

YOUNG BAPTIST PREACHERS.—Mr. Spurgeon said, at a late public meeting, that many of the young men of his church preached in the open-air, and when he found that God blessed their work with success, they knew where to look for a friend; and in this way he had had the happiness of introducing no fewer than eleven ministers, who were now settled in various parts of the country. Mr. S. urged them to encourage young men attempting to preach out of doors, and not to be hypercritical as to the style of their discourses.

BRIERLY HILL, *near Stourbridge.*—Mr. Bailey, previously to leaving the church at Brettel Lane for his new engagement at Cardiff, was presented by his friends with a purse of fifteen sovereigns, and fifteen vols. of the Congregational Lectures. The teachers also presented Mr. B. with a handsome copy of Cruden's Concordance.

BRADFORD, *Westgate Chapel.*—This spacious place of worship, having lately undergone various important alterations and improvements, was re-opened for public worship with sermons by Mr. Dowson, the pastor of the church. Pew-rents have been abolished, and the weekly-offering system adopted.

MELBOURN, *Cambs.*—At the annual tea-meeting, Feb. 6, Mr. Bailey, the pastor, presented, on behalf of the friends, a purse of gold to Mr. David Ellis, who has been fifty years a member and forty a deacon of the church at Melbourn, which is now in a state of encouraging prosperity.

FISHPONDS, *near Bristol.*—An effort has recently been made to render the handsome chapel at this place more convenient. It was erected fourteen years ago but never completed, owing to the death of the liberal projector of the building, Dr. Bompas, who gave the land.

THE NEW TABERNACLE for Mr. Spurgeon is, we understand, rising from its foundations. Mr. Holmes, of Cotham, near Bristol, who gave £3,000, has sent a further donation of £2,000.

A BAPTIST DEACON, sixty years of age, a peaceable man, has been driven out of the State of Virginia at great pecuniary loss, on suspicion of holding Anti-slavery principles!

REMOVALS.—Mr. T. C. Page, late baptist missionary at Madras, to George Street, Plymouth.—Mr. James Owen, of Bristol College, to the English Church, Aberdare.—Mr. D. Jennings of Newport, Isle of Wight, to Bridgenorth, Salop.—Mr. John Gibbs of Millwall, Poplar, to Salem Chapel, Romford.—Mr. J. B. Little of South Molton, to Ryde, Isle of Wight.—Mr. J. D. Evans of Penydarren, to Llangefni, Anglesea.—Mr. J. Jones of Llanchllyn, to Llandudno.—Mr. W. H. Cornish of Mission church, Greenwich, to Hook Norton.

CHAPEL, PORT OF SPAIN, TRINIDAD.

MISSIONARY.

OPENINGS IN CHINA AND JAPAN.

Mr. Johnson, an American missionary, in a recent speech, said:—

"In proportion to the difficulties encountered, the obstacles surmounted, the prejudices overcome, missions have been as successful in China as anywhere on the globe. When Marshman began to translate the Bible, no foreigner was allowed to reside in China; it was death to any native to embrace christianity, or to propagate the christian religion, and missionaries were hunted from village to village. Now the government has consented that foreigners shall reside anywhere, missionaries are to enjoy legal protection in their work, and no native is to suffer punishment for embracing the christian faith. Four churches* have been formed; native preachers have been trained, who bear about in their bodies the marks of the Lord Jesus. The native converts are devoted christians, and he doubted if any in this country were more liberal or earnest. Two of the native preachers went to the north-eastern part of the province of Canton to preach the gospel. They were imprisoned and beaten, but with humble boldness preached Christ before the court. After a long imprisonment they were released, and when the new treaty gave permission to preach the gospel, they returned gladly to the same field to renew their labours. We have good, steadfast christians there. A little girl of twelve was baptized, and when returning to her friends said—'*If they put me to death, I will not worship idols. If I am persecuted, I will go and tell Jesus.*'"

The change that is coming over Japan also is clearly indicated in the following communication from the Rev. A. B. Cabaniss, a missionary of the Southern Baptist Board. He thus refers to brightening prospects in Japan:—"It is truly wonderful to see what rapid strides they are making in foreign knowledge in Japan also. They have employed foreign teachers in almost every department of science, and seem determined to let us excel them in nothing. If they continue to advance at this rate, their dread of christianity will soon vanish, and we shall be enabled to introduce the gospel even among this cross-trampling people. Some fifteen or twenty years ago, the Rev. Dr. Bridgman, of the American Board of Foreign Missions, published, at Canton, a history of the United States, in Chinese, hoping it would enlighten and liberalise the views of this people with regard to us. When some of Commodore Perry's squadron returned from Japan to Shanghai, a few years ago, all the officers spoke with admiration and surprise of the correct and intimate knowledge the Japanese had of the United States. Dr. Macgowan, a medical missionary of the Northern Baptist Board, has just returned from a visit to Nagasaki, where he stayed nearly two months. As the intelligent Japanese all read Chinese, and many of their books are written in this language, the Doctor found it easy to communicate with them. But imagine his agreeable surprise, in looking through their book-stores, to find that 'Dr. Bridgman's History of the United States' had been re-published in Japan years ago, and also to learn that it had produced a very favourable impression on the minds of the Japanese towards us. But this was not all the Doctor met with. A few years ago he published a little work in Chinese, at Ningpo, on 'The Law of Storms;' and also 'An Account of the Electric Telegraph.' Both these works he found had been re-published in Japan; and also nearly every other work of a scientific or general character which the missionaries have published in China. All who visit Japan now say that the people, especially the officials, are thirsting for foreign knowledge, and 'bore you to death' with questions."

* American baptist churches.

Good News from Delhi.—We are now strong in Delhi, and the word of God is spreading most rapidly, especially among the Chumars. On sabbath, October 24th, I baptized twenty-one; last Thursday evening I had the pleasure of immersing three more; and this month I have baptized eight. Our church now numbers more than 100 souls, and there are many hundreds of inquirers in Delhi alone; besides all the villages round us are in a most interesting state. I am full of expectation as to our future, and I hope we shall soon have quite a chain of native churches round Delhi. The difficulty is to get pastors for them, and in this respect we must do the best we can.—*Letter from the Rev. James Smith.*

Jamaica.—Messrs. Underhill and Brown, the Deputation of the Baptist Missionary Society, are prosecuting their labours of love with untiring diligence. They are working on from one station to another, and prosecuting the most searching inquiries into the social and religious state of the people, with the most determined impartiality. They will return to England amply furnished with the means of a sound judgment upon the various important questions submitted to them in connection with the interests of the Jamaica Baptist Mission. Their mission will answer an important purpose, not only to the Baptist Missionary Society, but will, no doubt, aid the deliberations of other missionary bodies carrying on their christian operations here.

RELIGIOUS.

Madagascar.—The Decrees of the Queen, directed against all professors of Christianity, remain unrelaxed in their severity, and multitudes both of men and women, who have been convicted of believing the truths and practising the duties of the Gospel, are now suffering poverty, imprisonment, and slavery. But, while the condition of these sufferers should awaken our tenderest sympathy, it is gratifying to learn that for some months past these oppressive and sanguinary laws have not been put in force as regards *new victims*. A kind and powerful influence has been, through the merciful providence of God, exerted on behalf of his suffering saints, and the effort has happily been successful to the extent now indicated. For the present, however, access to the Island on the part of any Christian missionary, or indeed of any foreigner, is prohibited, and communication with the suffering Christians is all but impracticable. But notwithstanding the long-continued and accumulated afflictions they have endured, and constant dangers to which they are still exposed, believers continue to increase, and the churches of Madagascar are multiplied; and this applies not only to the capital, but to different parts of the Island. In the review of these facts, it is evident that the only means of alleviation and assistance the Christians of Britain can at present employ on behalf of their brethren in Madagascar is earnest persevering prayer.

Japan still continues to hold the attention of the church. From two or three sections missionaries have gone to the island. Our own staff is increasing. Mr. Goble and his wife, accompanied by a native Japanese (Samuel Seathers) who has been in this country for some time, are on their way. The valedictory services of the esteemed missionary were attended by a very large audience. The enterprise is surrounded with difficulties, as all missions are on the first begining in a heathen land; but the devotedness of the brother was unmistakeable, and he will carry away with him a large amount of public sympathy, and be sustained by the prayers of many earnest-minded Christians.—*From America.*

The Social Evil.—Several hundreds of prostitutes have lately been convened in London at midnight. They were invited to take tea and coffee, and were afterwards addressed by Messrs. Brock and Baptist Noel. Several have thus been induced to enter places of Refuge.

Lord Macaulay.—It is reported that this distinguished writer cordially and joyfully embraced evangelical principles a few months before his decease, resting his hopes on the great atonement alone for salvation.

Revival in a Ship of War.—At one of the recent New York Fulton-street prayer-meetings, the Rev. Charles J. Jones, pastor of the Mariners' Church, gave some most cheering intelligence with regard to those that "go down to the sea in ships." "In one of the national ships bound for China, to join the squadron in those seas, thirteen of the crew had been converted. The letter to Mr. Jones stated that the Holy Spirit seemed to pervade the whole ship—officers and men. 'On the preceding sabbath,' the letter stated, 'when all assembled on the gun-deck for religious worship, the pious men on board were requested to be seated together, so that the ship's officers and men might know who professed to be on the Lord's side. In the midst of their services, the whole of this company shared in their songs of praise and spoke of their religious experiences; and, towards the close, they all rose in a body—those who had previously made profession of religion, and those who had been recently converted—and declared themselves to be the followers of the Lord Jesus. The officers of the ship were present, and were deeply affected. Some wept, and some hid their faces in their caps to conceal their emotions. The captain said that never before had he seen such a moving sight.'"

Italy.—Copies of the Holy Scriptures, books, and tracts are, as far as possible, being put into circulation in the States which have revolted. Many meet privately for reading the Bible and prayer, and numbers are secretly telling their neighbours the way of salvation; but full liberty of public worship and open preaching cannot be obtained until civil freedom is secured.

The Sabbath Question.—A new attempt has been made, we regret to say, by Sir John Trelawny, who moved the abolition of church rates, to open places of amusement on the sabbath. The church party have seized on this fact with avidity, as a proof, they say, of the infidel character of the anti-church rate party. We hear, however, that Lord Palmerston has assured a deputation that Government will oppose the measure.

The French Protestants, who have, for some time, had a mission in South Africa, have just set apart and sent two missionaries to China. The proceedings at the designation at Paris were of a peculiarly interesting character.

The Theatres and Public Halls which were opened for the preaching of the gospel in London continue to be attended by crowds, who behave with becoming decorum.

The Disturbances at the Puseyite church of St. George's in the East, London, have been tremendous; they are somewhat abated. But woe be unto the men by whom such offences come!

GENERAL.

Ages of Distinguished Persons.—The Earl of Guildford and Lord Lyndhurst are entitled, in point of years to claim precedence over their brother peers. They have both reached the ripe age of 87. Following close are Viscount Combermere and the Earl of Charlemont, who are respectively aged 85 and 84. The heir of the latter is in his 80th year. Sixteen peers of parliament have reached the age of 80, or have passed it. Lord Brougham is among these Nestors of the State, being in his 81st year. The oldest member of the House of Commons is Sir Charles M. Burrell, the member for New Shoreham, who is in his 85th year. Lord Palmerston is 75; Lord John Russell, 67; Mr. Disraeli, 54; Mr. Cobden, 55; and Mr. Bright, 48. Lord Campbell is the oldest judge upon the English bench. He is 78 years of age. Sir James Willes is the youngest, being only 44. The Irish bench is graced by the presence of the oldest and youngest judge in the United Kingdom—the Right Hon. Thomas Lefroy, Chief Justice of the Queen's Bench, aged 83, and the Right Hon. William Keogh, aged 42.

Church Rates.—The Bill for abolition has again passed the second reading in the House of Commons—265 for, 236 against. The same number as last year voted for it, but forty more voted against it. This was owing to the extraordinary efforts of the church party. The dissenters are now pouring in petitions for the Bill. The struggle is coming to its close—Petition! Petition!! Petition!!!

REVIEW OF THE PAST MONTH.

Friday, February 24.

At Home.—Her Majesty has recently received at court another distinguished visitor, in the person of the Prince of Orange, from Holland, with a view, so say the gossips, to a matrimonial alliance with the Princess Alice. This will remind our aged readers of the visit of another Prince of Orange to this country, now nearly fifty years ago, to solicit the hand of the Princess Charlotte. Her father, George IV, then Prince Regent, received him, but the Princess refused, and accepted Leopold of Cobourg, now King of the Belgians.—The Chancellor of the Exchequer, Mr. Gladstone, after an anxious suspense of a few days from a cold in his throat, has opened one of the most remarkable budgets in English history; for in order to carry out a new Treaty of Commerce with France, take off the tax on paper, and make numerous other Free Trade arrangements, he boldly proposes an Income tax to meet a deficiency of *ten millions* to cover the expenses of our warlike defences, caused by the late panic of a French invasion. The House of Commons is now earnestly discussing the proposed measures.

Abroad.—From distant parts of the earth we have little news of importance. In Europe, things are yet unsettled.—Austria wants money, and no one will lend it, for her credit is bad, and her many provinces, especially Hungary and Venetia, are ready to rebel.—The Italian States remain peaceful and orderly, but are as determined as ever not to receive their old rulers, persevering in their desire to form one great Italian nation under the King of Sardinia.—The pope and his cardinals are in a dreadful state of suspense, not knowing what will be their doom, and yet grumbling and protesting in the most bitter terms, because France will not, Austria cannot, restore to them their revolted provinces. Napoleon tells the pope he must submit to the loss.—In France the bishops and priests are exasperated at this, but the Emperor now defies them—they have set him up, and they cannot knock him down. This wily man knows he has the army on his side, and so he tells them if they do not be quiet he will make them. He has put down their leading paper, the *Univers*, and set his police to watch the bhops and priests, who are now caught in their own trap! There are yet whispers of a congress to settle the Italian question, including the popedom and Naples.

Marriages.

Dec. 12, at the baptist chapel, Howrah, near Calcutta, by the Rev. G. Kerry, Mr. Robert Thompson, East India Railway Company, to Georgina, daughter of the late Mr. George Wilson, Newcastle-on-Tyne.

Dec. 26, at the baptist chapel, Delhi, India, by the Rev. James Smith, Mr. D. Lancaster, agent of the Delhi Bank at Lucknow, to Mrs. L. A. Ereth, of Delhi.

Jan. 3, at the baptist chapel, Kirton Lindsey, Mr. Daniel Frow, of Market Raisin, to Miss Ann Stapleton, of Kirton.

Jan. 5, at the baptist chapel, Isle Abbott, by Mr. Chappell, Mr. John Crabb, to Miss Mary Ann Clatworthy.

Jan. 10, at South Parade baptist chapel, Leeds, by Mr. Bailhache of Watford, Mr. Japheth Hartley, to Miss Mary Ellen Morton.